

The Doctrine of the Kingdom of GOD and his CHRIST, to come on Earth, REV. 11. 15. which shall shortly be over all Nations.

Tendred in the mean-time out of faith in his own Soul, and
love towards all Men,

First, In the Principles or Foundations thereof, in four parts.

Secondly, In the Practicals or Improvements of it on several
Texts, as is more particularly specified in the next leaf.

By W. S. Minister of the Gospel, whose faith thereof is supported [be-
sides many others] by the Twelve special ensuing Foundations, as
by so many Divine Gradations of Gods Revealing Confirming and
Compleating the same in its due time. [Here also set down for the
good of all men.] — As being

- I. Promised by God the Father, Gen 3. 15. *The Seed of the woman*, &c. Psal 110. 1.
1 Cor 15. 25. See Treat on Gen. 3.
- II. Prophesied of by *Enoch* in the old world, Jude 14, 15.
- III. Foretold by *Jacob* in the New World, Gen 49. 1. with 10, 11, 12 in *Judah's*
Blessing.
- IV. Wonderfully manifested by *Balaam's* the Sorcerers Parable, Numb. 24. 17, 18, 19.
and when, vers. 23, 24.
- V. Typified by two partial Types in the Old World, viz. by *Enoch* and *Noah*, the
Types of the first and second state thereof.
- VI. Typified also in the New World by three pairs of partial Types; the first of
Abraham and *Mitchisedech*, the second of *Moses* and *Joseph*, the third of *David* and
Solomon: The three first of the Kingdom of the Stone, Dan 2. 34. The three last
of the Kingdom of the Mountain; As more fully appears in the following Expi-
cation, page 9, &c.
- VII. Confirmed also both to *David* and *Solomon* by a Divine Charter, very eminently
illustrated 1 Sam. 7. 8. to the end.
- VIII. Proved by a seven-fold Evidence in the *Ivonicon*, with its Adjuncts formerly, by
many sorts of Arguments, &c.
- IX. Twice also strongly ratified to *Daniel*: First by Revelation onely, after *Nebuchad-
nezzar's* dream, in the two states thereof, viz. of the Stone, Chap. 2. 34. and of the
Mountain, vers. 35. Secondly, By both Vision and Revelation. where after the four
Beasts Dan. 7. was shewed to him when Christ shall receive his *Davidical* Kingdom,
(vers. 14.) over all Nations.
- X. Applied by our Saviour himself to the Son of Mans Kingdom, Matth. 13. 4. His
coming in his Kingdom, Matth. 16. 28. Ca led the Kingdom of God, Luc. 21. 31.
- XI. Explained by St. Paul at the destruction of the Man of Sin, 2 Thess. 2. 8. And Saints
Rest, 2 Thess. 1. 7. Appareance an Kingdom, 2 Tim. 4. 1.
- XII. By Revelation made known to the be'loved Apostle *John*, Chap. 19. 11.
and Chap. 20. 21. &c. To these X I explained page 4, 5, 6, 7, 8, &c.]

The STATIONER'S Advertisement
TO THE
R E A D E R.

Ingenuous Readers,

BE pleased to take notice in reference to your better satisfaction in some respects, That the Testimony of divers Grave and Judicious Doctors of Divinity verst in such Studies, is given to this Work, with many other Ministers of the Gospel, and Learned Doctors of Physick, and other knowing Persons, of its present usefulness in the Church of God; wherein the Truth is carefully vindicated from antient and modern Errors; and Scripture-Evidence given for many Excellencies belonging to that state, &c. And who have also by their Subscriptions encouraged the speedy compleating of the said Work.

Here Reader observe as to the first Part of the general Title-page,
 -----That according to the reference before,

First the said Doctrine is proved——In the Principles or Foundations of it, contained in the foresaid four parts, which are these following:

First, *The Prodromos* or Fore-runner, consisting of seventeen *Theses* of Divinity, leading in the said Doctrine, pag. 9, 10, 11, 12, and of some useful occasional Letters and Papers there set down, whereunto reference is afterwards often fitly made in the ensuing parts.

The second is the *Irenicon*, or the peaceable consideration of Christ's peaceful Kingdom on Earth to come, chiefly proving from Scripture, and many sorts of Arguments, that such a Kingdom and state of things shall be in the world; upon a seven-fold foundation, set down in the beginning thereof. Whereunto is added an Appendix of the first blessed Resurrection of the Just, Rev. 20.6. to be in the time of Christ's said Reign with his Saints on Earth.

The third is intituled, *The Parallel of the Prophetical Visions of Daniel, for after-times, and of the Revelation of Jesus Christ*; respecting and unfolding the matters of the same times, very briefly and divinely couched before in *Daniel's* said Visions, to be shut up and sealed unto the time of the end, i. e. until Christ came, who afterwards by his so wonderful giving the Book of *Revelation* to the Evangelist *St. John*, opened and unsealed them, and gave them a special command not to seal them any longer, Rev. 22. 10. Which said Parallel was the fourth thing propounded to be considered in this subject, in the second page of the *Irenicon*, and afterwards, as an Additional thereof, was annexed to it, to make up that part of the said *Irenicon*, as containing the main ground thereof, both from that greatly beloved Prophet *Daniel* in the Old Testament, and the beloved Disciple *John* in the New: To prepare for which Parallel (being of so very great concernment in the said Doctrine) first there is set down an abridgement of the chief Prophetical Visions of *Daniel*, wherein are comprised the times, fates, and successions of the four Mettle Kingdoms or Monarchies, Dan. 2. and of the four Beasts, Dan. 7. in substance the same; yet each being not only a strong confirmation, but also an enlargement, and in some things an explication of the other, as in both the summary of *Daniel*, and in the Parallel is to be observed. Also a like Abridgement of the *Revelation*, was to such purpose before set down,

Chap 5. pag. 26, 27, 28. of the *Irenicon*, to be compared with the Letter to Mr. Cal. May 20. 1664. pag. 22, 23, &c. of the *Prodromos*: and last of all, to such purpose thereto is prefixed the Scheme of the whole Book of the *Revelation*, and a summary of *Daniel's* Visions, further to make the way more plain to so useful a part as the Parallel may prove to such as with these or the like helps may further and more fully (by Gods goodness) improve it hereafter, as there is great reason and divine engagement for Christians so to do, *Rev* 1. 3. & 22. 10.

Fourthly, The last part consisting chiefly of 31 useful Observations to understand mystical Prophecies, with answers to sundry Objections made by some persons against these Doctrines, which being of a middle nature, subervient to both the said Principles and Practicalls, they are now conjoynd with the latter: And unto the said Principles is prefixed in the head thereof, The Word written, or eight convincing Arguments for these Truths, set in the first place, before the *Prodromos* or Forerunner, as containing a short Abridgment of much Divine Truth of this nature, &c.

And Secondly, The said Doctrine is improved to many good purposes in the Practicalls.

The first whereof is the Treatise upon *Gen. 3. 15. The Seed of the Woman shall break the Serpents head.* The Abridgment of which, as the first part of the Everlasting Gospel, with the Treatise also, are prefixed before the rest.

The second part of which everlasting Gospel being the second Practical piece, given by God the Son and the Holy Ghost, is contained in a Tract upon *Rev. 22. 20. Behold I come quickly: Amen: Even so come, Lord Jesus.* Setting forth the different names, times, natures and purposes of Christs second coming at the beginning of the thousand years, *Rev. 19. 11.* And of his descending from Heaven at the sounding of the last Trump, at the general Rapture and Change of all the Saints, when the little space of Satans losing is ended, and the last Gog and Magog destroyed by fire from God out of Heaven, after the thousand years, when he shall come to sit on the great white Throne, and Heaven and Earth shall flee away before his face, and no place be found for them, *Rev. 20. 11.* And all wicked men shall be raised to be judged, and the irrevocable Sentence in Gods order shall be passed upon Good and Bad to all Eternity. Unto which are adjoynd nine Uses of the same Doctrine.

The third practical piece is on *Jer. 3. 17. At that time Jerusalem shall be called the Throne of the Lord, and all Nations shall come to the Name of the Lord at Jerusalem: Which is now placed after the afore-said*

said Observations and Answers to Objections, as being the Topstone of this Doctrinal Edifice, and which will reach at length to the highest Heavens.

And now, Prudent Christian Reader, I hope thou wilt indulge me in some matters thy just excuse; for though some are clear and evident from sundry Texts of holy Scripture, yet others are only probable, and some but meerly conjectural (as was fore-advertised, *Prodrom. pag 44.*) and consequently the grounds thereof are suitably either evident, probable, or conjectural only: Whence it will be imprudence and unequal judging, to reject many evident truths of this nature, because of some other mistaken conjectures: But having long since set to sail in such a vast and rough floating Ocean, wherein it was to be expected (notwithstanding any hoped advantage) I was like to be much tossed with various winds and tempests, before I could look to arrive at the Cape of good Hope: and being also to travel far in a much untraced Wilderness, or which was worse, to fall into such Mazes and Meanders wherein many have lost themselves; yet since that such a Wilderness was my way to come to the promised Land; though the Cloud by day, and the Pillar of Fire by night, did not always appear to go before me; yet I may not say but that I have in a gracious manner many times found their guidance: But yet have met with many *Amalakites, Moabites, and Ammonites*, to hinder my passage thither; besides the Sons of *Anak*, and also the stinging fiery *Serpents*, which caused me often to look up to the true Brazen Serpent, for my needful cure: VVhereupon I have by comfortable experience found, That Creature-Obstructions have sometimes proved to me Gods Instructions; and some mens hindrances have often (to them unwittingly) produced Gods help for me, who by remarkable Providences hath many times turned great seeming difficulties to real useful advantages: Otherwise I could not have hoped so far by faith to have seen the New *Jerusalem's* Beauty and Blessedness on Earth, (as they *Heb. 11.* and as now through the mercy and goodness of my God, is here offered to thy view: [To which haply much may be added, if God give opportunity, by Explications or Discourses]) VVherein I hope I my self, with the many ten thousands and ten times ten thousands of faithful Christians shall attain a long lasting habitation as appointed of God, In that time *The Tabernacle of God shall be with men upon Earth Rev. 21. &c.* where we shall all behold Christs glory, which the Father hath given him, and he to them, by his last VVill and Testament, *John 17.24.* when the said Lamb shall be the Light of that City. To

(4)

which I groundedly by faith say, *Amen.* For confirmation whereof, for others benefit, I desire still to be by all good means subser-
vient,

Septemb. 11. 1671.

W. S.

*Of the XII fore-named Foundations of the said Doctrine, in the
second part of the general Title-page believed :*
— *As being,*

I. **F**irst promised by God the Father, *Gen. 3. 15.* as the most eminent breaking of the Serpents [*Satans*] Head, both natural, (as I may say) and polick, of his Craft and Dominion, when all his former *Babylonish* Designs shall be defeated and utterly destroyed; which was, saith the Apostle *John*, 1 *Epist.* 3. 8. one end of Christs coming into the world, to destroy the works of the Devil; which in an especial manner will most evidently and powerfully be done, when Christ comes from the right hand of the Father, whither (as that Nobleman in the Gospel, *Luke 19.*) he went at his ascension into Heayen, to receive his Kingdom, and to return, as he himself speaketh; to wit, when he will so come, and in such wonderful manner make his foes his footstool; until which said time he will continue there, according to that Divine Oracle so frequently mentioned and improved in the New Testament, *Psal. 110. 1.* &c. *Sit thou on my right hand until I make thy foes thy footstool:* VVhere, as the Apostle saith, he sits still, expecting till his foes are made his footstool, *Heb. 10. 13.* which at Christs said coming in the Clouds will most certainly and powerfully be accomplished above 1000 years before the last Resurrection and General Judgment, as is most orderly set down in that divine and glorious Revelation to St. *John*, Chap. 19. 11. & Chap. 20. to v. 11. when he will cause his most proud and mighty foes to hide themselves again in the holes of the Rocks, as in some measure in *Constantines* ruining of the Paganish Powers, *Rev. 6. 15. 16, 17.* was terribly fulfilled: but at the last ruine of the most abominably tyrannous Kingdom of the Beast and false Prophet, at the appearance of Christs said Coming and Kingdom will much more terribly by himself be accomplished, 1 *Thef.* 2. 8. 2 *Tim* 4. 1. As then the Prophet *Isaiah* twice of those times confirms the terrour of it, Chap 2. verse 19, 21. That the loftiness of man shall be bowed down, and the haughtiness of man shall be made low,
and

and the Lord alone be exalted in that day, when he will utterly abolish Idols, that they may go into the holes of the Rocks, and into the caves of the Earth, for fear of the Lord, and for the glory of his Majesty, when he ariseth to shake terribly the Earth: And the forcible efficacy of this his Prophecy he again further illustrates and confirms verse 20, 21. Yet observe, though he saith there, He will shake terribly the Earth, twice; yet he saith not that then he will utterly destroy the world, which neither will be till the said 1000 years, and little space of Satans loosing, be afterwards fulfilled, as Rev. 20. 8, 9, 10, &c. But then the Lord, as the Psalmist speaks, will send the Rod of his strength out of Sion, and he shall then rule in the midst of his Enemies, Psal. 110. 6, &c. and smite ~~ON~~ the Head, not Heads (as translated) of divers Countreys, viz. the Pope or Turk, (or both, as making in several respects the whole Antichrist of the latter times) but much more upon the said Text Gen. 3. 15. may be observed to the same purpose in the Treatise thereupon.

II. Secondly, Prophefied of by Enoch in the Old VVorld, Jude 14, 15. Behold the Lord cometh with ten thousand of his Saints, to execute Judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their ungodly speeches which ungodly sinners have spoken against him. VVhere observe how general he declares this Judgment shall be in the issue of it; and then how thoroughly he will discover ungodly men, though now they hide themselves in the Crowd, and for a time towards godly men shift off and excuse and hide their ungodliness, yet then Christ will convince themselves which were the concealers and hidens; and not some few only, or many, but all of them; and not of few, or only some sorts or numbers of their deeds, but of all their ungodly deeds; nor only of the substance of them, but of all the circumstances and aggravations of them, as ungodlily committed by them; and not onely of their deeds, but of their words also, yea of their most secret thoughts subservient to both; for they shall be convinced of them, which conviction will reach the most secret workings of their spirits; and both and all in the most large extent, whatever hath been done or spoken against him, that is Christ, whereby mens sins are most hainously aggravated many ways, though they little at present consider it; but in Christs execution of Judgment upon all in his own order, manner and time, they must know all these.

This excellent Prophecy seems to have been handed in a wonderful way of gracious divine Providence from Enoch to the Apostle Jude, by whose hand Christs spirit hath made it to become holy Scripture. And
is.

It is no marvel that God should so preserve that Prophecy of the last times and things, since he would, for the warning of all, have all his Prophets witness thereto, as his Spirit in the Apostle *Peter* manifested *Acts* 3. 20, 21. As (saith he) he spake by the mouth of all his holy Prophets since the world began; He would not have even the old wicked world without such an eminent warning: nor such as godly *Enoch* then to be without the comfort of that Deliverer of his people then to come, to recompence their sufferings for him with a suitable happiness with him afterwards, as the Apostle *Paul* declareth, *2 Tim.* 2. 12. for his said coming then is to both those purposes, wherein the same Spirit could enlighten such as *Enoch* then, as he did *Abraham, Isaac, Jacob,* and *Sarah*, afterwards, who by their faith saw those Promises afar off, while they lived on earth, which they believed to see accomplished in their due time, *Heb.* 11. 13. viz. which will be at the said coming of the Lord with ten thousand of his Saints, and at the Resurrection of the Just (as *1s.* 4. 26. 14, 19) which as it will be the year of the Lords recompence to take vengeance on the wicked (quick) by a sudden destruction to send them to hell; so also of recompence to the godly, to whom they will be times of refreshing from the presence of the Lord, and of the restitution of all things, for their real good and comfort in all that God hath before promised or revealed to such purpose, *Act.* 3. 19, 20, 21. though particular Saints have not or may not in many things attain to the knowledge of them, nor (haply) any one shall in many things more till the fruition of them: Even as the most knowing before Christs coming, knew not of many things done at that his coming, as of the Star, the Shepherds, of *Herod's* trouble at his birth, nor the earthquake, darkness, the cleaving of the Vail of the Temple, or dead Saints rising at his death, &c. (besides the many things which happened in his life) although much more of these last times since our Saviour ascended (as he said a little before it, *Acts* 1. 8) is now revealed of his second coming, as also was before in the Old Testament concerning the same, than at any time was of his first, as is easily to be observed, &c.

III. Thirdly, Foretold by *Jacob* in the New World, *Gen.* 49. who verse 1. speaketh of things to be in the latter or postremity of days; which is especially applicable to what he saith afterwards, vers 10, 11, 12. in his Prophecy of *Judah*, to which Tribe is therein ascribed the preheminance with plenty and peace (as is therein manifest) chiefly to be enjoyed after *Shilo's* coming, to whom the gathering of the people should be, but most especially in their greatest gatherings, when Jews and Gentiles shall rejoyce together (most eminently) as *Deut.*

32.43. is by *Moses* also foretold to be in the latter or postremity of days; of which times also our Saviour saith, There shall be one sheep-fold under himself that one Shepherd of them both, *John* 10.16.

IV. Fourthly, Wonderfully and graciously manifested by *Balaam's* Parable, not being an holy Prophet, as others *Acts* 3.21. but a Sorcerer, hired by *Balaak* King of *Moab* to curse Gods People, who turned his attempting of the worst of Cursings into the choicest of Blessings to them; giving him thereby to know, That there was no enchantment against *Jacob*, neither any divination against *Israel*: for *Satan* cannot hurt those whom God undertakes to preserve, as *Numb.* 23.20,22. But when he had further tried his Enchantments, *Chap.* 24, he is further in special forced to pronounce greater blessings for them. *vers.* 6,7,8,9. saying, *How goodly are thy Tents, O Jacob, and thy Tabernacles, O Israel!* But being further urged by *Balaak*, he shews what that People should do against his People in the latter days; and then *vers.* 17. falls upon the coming of the *Messiah* far off, saying, *I shall see him, but not now: I shall behold him, but not nigh: There shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite all the Corners of Moab, and destroy all the Children of Sheth, and Edom shall be a possession, Seir also shall be a possession for his Enemies, and Israel also shall do valiently: And verse 19. Out of Jacob shall come he that shall have Dominion, and shall destroy him that remaineth in the City, &c.* But after all, he comes to the last terrible times, *verse* 23,24. saying, *Alas who shall live when God doth this!* And *vers.* 24. he fore-tells *(ships)* shall come from the coasts of *Chittim*; which *Mr. Mede* evidently shews to be meant of the Roman Navy coming from *Italy*, and are so applied in the order of accomplishment by *Daniel*, *Chap.* 11.30. and then declares what the Romans shall do, *viz. They shall afflict Aihur, and shall afflict Eber*, which they have long done; but since they were to be the last Oppressor of the *Jews*, he further adds, *And he also shall perish for ever, or shall go into perdition*, as is otherwise expressed by the holy Ghost, *Rev.* 17.8. that is, the Roman Monarchies being the last, shall utterly be ruined when Christ shall destroy the man of sin, when all wicked and tyrannous Dominion shall utterly cease, and the Kingdom of the Stone shall become a great Mountain filling the whole Earth; when that Star, and that Scepter, and that Dominion he spake of before, *verse* 17,19. which are often in Scripture afterwards spoken of, shall continue for ever, *viz. to the end of the world.* These things are obvious, I shall not therefore here insist further on them.

V. Fifthly, Typified first by one pair of partial Types in the Old World, secondly by three partial pairs in the New.

First

Enoch's ascending, shewing the beginning of the Kingdom of the Stone, at Christs ascension into Heaven, Dan. 2 34.

And

First the said pair of partial Types in the Old World, are

Noah's saving his by the Ark, shews how Christ at the general Rapture of all Saints, as the true Ark will save them, when all wicked men shall perish at the finishing of the Kingdom of the Mountain, Dan. 2 33.

First, *Enoch* was a Type of Christ in his walking with God, who (as the Apostle saith, *Heb. 11. 5.*) before his Translation had this Testimony, *That he pleased God*, and therefore was translated that he should not see death, in a wonderful manner, Body and Soul, in a way unknown to man, into an ever-blessed and happy condition: Even as Christ having fulfilled the work God gave him to do on earth, and fulfilled all the wills of his heavenly Father, in the Body which he gave to him, *Heb. 10. 5, 7, 8, 9.* who therefore had this Testimony from the Father, That he was his beloved Son, in whom he was well pleased, *Matth. 3. 17.* and after all things were done in order by him, to the last finishing of the work of Redemption, and the witnessing of his Resurrection from the dead to his Apostles, and other faithful Witnesses thereof, he then ascended visibly into Heaven, in the sight of his Disciples, *Acts 1 9. Luke 24. 51.* which was his eminent beginning of the Kingdom of the Stone, which is the first state thereof; when he so triumphed gloriously over all the spiritual Powers of Darkness, as the Apostle teacheth, *Col. 2. 15* so leading Captivity captive, to give his Kingly Divine Gifts unto men.

Secondly, *Noah* also, that Preacher of Righteousness, as he is styled *Heb. 11.* may be added unto *Enoch*, being another partial Type of Christs Kingdom in the second state of it, or the Kingdom of the Mountain; who by faith (saith the Apostle *Heb. 11.*) performed that Princely or Kingly service, to make the Ark in the sight of that wicked Generation in the Old World, that after perished by the Flood, thereby to save himself and all his Relations that entred with him into it: So Christ, who shall be called (saith the Prophet *Jeremiah*, Chap. 23.) by his Church, *The Lord our Righteousness*, and hath long sent abroad

abroad the Preachers of his Righteousness into the wicked World, who regardeth it not : when the time of their perishing at last shall inevitably come upon them by a deluge of fire, as it did on the old world by water : He will himself become at that time the true Ark prepared for all his true Members united Spiritually unto him , at the general Rapture or Change of all the Saints, when the wicked remaining on Earth shall all perish at the worlds last destruction by fire, where all the other shall abide with Christ, in the greatest safety and security, above all worldly dangers, sufferings, or changes, even when the Heavens and Earth shall be dissolved for ever.

First of the
Kingdom of
the Stone,

VI. Sixthly,
Again also typi-
fied by three pairs
of partial Types in
the New world.

Secondly of
the Kingdom
of the Moun-
tain,

First, In *Abraham*, towards the first times of the new world.

Secondly, In *Moses* his Conduct from *Egypt*, and in the Wilderness afterwards.

Thirdly, In *David's* Conquest and Kingdom which God set up and gave him.

First, In *Melchisedeck* King of *Salem*, that is, King of Peace.

Second'y, In *Joshua's* Conduct of Gods People into the promised Land.

Thirdly, In *Solomon's* peaceful Kingdom, the immediate Seed of *David's* Loyns.

First, In the New world God laid a new foundation with *Abraham* of Christs Kingdom, in his free Covenant with him, to be his God, and the God of his Seed, which the Apostle saith was one, namely Christ, *Gal. 3. 16.* and by no other way was *Abraham* capable of that mercy, that God should become his God : Indeed God both promised and bestowed many Benefits and Priviledges upon *Abraham's*, *Isaac's*, and *Jacob's* natural Seed, upon the renewing or repeating of the substance of that Covenant ; but all upon that Foundation-Truth wherein their Souls were divinely illuminated, that the Son of God should become the Son of *Abraham* in a wonderful divine manner, and so by him in a spiritual way of grace, such his Children by faith should become the Sons of God ; and both he and they by such a way of faith

and grace, should inherit all the promises, as the Spirit of God revealed and purposed so to fulfil them: And therefore the Apostle *Heb. 11.* doth remarkably shew how *Abraham, Isaac, Jacob,* and *Sarah*, by such illumination of their Souls, saw afar off by faith the promises to be fulfilled in Christs Kingdom, and at the Resurrection of the Just: when *Abraham* shall be heir of the world actually, which he was but onely by faith whilst he lived in the world, as he also teacheth, *Rom. 4. 13.* and onely from that ground all Gods Servants are interess'd in any temporal Promises or Blessings. And in such time of his living but by faith, *Abraham* was a great conquerour of his Enemies, when he delivered h's Brother *Lot* and his house, and those with him, from those Kings that carried them Captives: So Christ whilst he is fulfilling the Covenant made with the Faithful, he is a great Conquerour, and delivereth all his Brethren, whose flesh he took, from their nature, and gives them his Spirit from h's own Divine Nature, which makes them nearly related to him, and dearly beloved of him, and in whose behalf and for whose deliverance he did not onely venture himself, as *Abraham* did for *Lot* and his, but actually suffered death, to deliver them from their spiritual bondage and eternal misery.

The other of this first pair of partial Types in the first times of the New World, is *Melchisedeck*, who is not improbably conceived to be *Shem* the eldest Son of *Noah*, who both of them lived in both the Old and the New Worlds; by both holding out unto us the Eternity of God the Father and the Son, from whom the Worlds deliverance was fully in time to be accomplished. But *Melchisedeck*, as also *Abraham*, was both a Priest and King; even as *Abraham*, who seem'd not onely to be a King by his said Conquest, but a Priest in offering his Son *Isaac*, whom (saith the Apostle) he received again from death in a figure, and was then appointed really to offer the Ram in the Bush in his stead; and was also said in some sence to be a Prophet, to pray for *Abimelech*, *Gen 20. 7.* Also *Melchisedeck* was Priest of the most high God, without Father and without Mother (then known in *Abraham's* days) typifying the eternal Priesthood of Christ after his order, *Heb. 7.* and also King of *Salem*, that is, King of Peace; typifying also thereby Christ the great King of the New *Jerusalem*, to come from God out of Heaven, (as he stile himself, *Matth. 5.*) which as the Son and Heir of *Abraham*, doth also according to Gods Covenant belong unto him; and from it, it is very observable, that Christs Office and Title to h's Kingdom is continually confirmed and renewed in all the renewed Promises and Types made by God to and by the faithful fore-Fathers successively; as also *Melchisedeck* is here expressly said to be King

King of *Salem*, an evident Type of Christ the great King of *Jerusalem*, (as was said) who doth and will bless his People with all desirable peace, as *Melchisedeck* blessed *Abraham* returning with the spoils from the slaughter of the said Kings; as Christ will also more fully confirm to them, when all his and their Foes are made his foot-stool.

Secondly, Christs Kingdom in the said two-fold state of it, was evidently deciphered in *Moses* his Conduct of *Israel* out of *Egypt*, and in the Wilderness; and then by *Joshua*'s Conduct into *Canaan*: But Christ, to answer both, doth not onely spiritually, by his Death, Resurrection and Ascension, deliver his *Israel*, and leave them then in their Wilderness condition; but as the true *Joshua* also, or *JESUS*, will save them from all evil, and from all their enemies, *Luc. 1.* and bring them into possession of the heavenly *Canaan*, as it is stiled *Heb. 3.* being the City whose Builder and Maker is God, prepared for the faithful fore-fathers *Heb. 11.*

And first for *Moses*, who was then stiled King in *Jesurun*, as to Christs Characteres first state, during the Kingdom of the Stone, set up by his first coming, *Dan. 2. 34.* In respect of which, though *Moses*, as the Apostle *Paul* speaketh, was faithful in all Gods House, *Heb. 3. 2.* yet but as a Servant and Minister of the Lord, the Antitype; for he made or gave no Laws (then) of his own to Gods people, but what he received from God for them; nor executed Judgment in extraordinary cases, but by Gods direction as in the gathering sticks on the Sabbath day. But Christ was as a Son (when he came) in his own House, *Heb. 5. 6.* whose House his People are: What Gospel *Moses* taught *Israel*; or set before them (then) was but in the Type, till the time of Reformation, *Heb. 9. 10.* till Christ put an end to all typical worship: But *Moses* could not bring them to the promised Rest, that he left for *Joshua* to perform: So all the life and substance of all *Moses* Types and Ceremonies was onely to be found in Christ; He the true and onely Son of God, carried all those things to their full and perfect end, who will be the true peace and rest of his People in the Land of the Living (as that World to come, *Heb. 2. 5.* is most properly so stiled) where *Abraham*, *Isaac*, and *Jacob* must then live again, with all the Faithful in their order and time.

But that latter state of Christs said Mediators Kingdom on Earth, as we noted, was further typified in part by *Joshua*, though in the better part, under whose Conduct *Israel* obtained their promised Inheritance of *Canaan*, wherein *Moses* came first; but he brought them into the possession of it: Which Rest was after polluted by them, as

saith the Prophet, *Mich. 2. 10.* which caused by degrees the utter expulsion of that People from it : Yet as the Apostle proveth *Heb 4. 9.* *There remains still a (Sabbatism, or) Rest for the People of God,* with whom *one day is as a thousand years, and a thousand years as one day* (as the Apostle *Peter* informs us, *2 Pet. 3. 9*) and through the said true *Jeshua* or *JESUS*, this Rest remains to the People of God ; upon which, as on all former Sabbaths, the Word and Works of God usually were appointed to be considered in them (as he was always pleased in the six foregoing *Millenniums* to give occasion and command) so that long continued Sabbatism or holy Rest of his people from sin and sorrow, will be a time to contemplate on the Word and Works of God, when their great hinderers, *viz.* evil men and Devils, will be removed out of their way, and all requisite helps from God, Men, and Angels, will be afforded them, for that long continued Sabbatism of that said thousand years ; whence Men and Angels too will be more fitted for perpetual *Hallelujahs* in Heaven afterwards, by so much more than they could have been from all that was possible to be learned by them to such purpose by all they had seen, or known, or heard before ; (as I doubt not but might largely be made manifest through all the six thousand years of the worlds being before :) Which Sabbatism may be thereupon fitly stiled God's highest School to train up his Children of the highest form for their best employment of their most eminent and enlarged praising of God through their most happy Eternity thence to ensue.

In which Rest or Sabbatism Christ will incoff his People, and give them possession thereof with himself ; even as the Father hath appointed such a Kingdom unto him, so he will appoint it unto them, as *Luc. 22. 29.* not as a Substitute onely, or Type, like *Jeshua*, to give them their Lots therein ; but as Lord of the Inheritance, and by his own Gift ; and not as to such as may cast away, or spoil, or lose their said Inheritance ; but as to such as shall there find a sure Rest and Dwelling Place, from which neither inward nor outward, spiritual or temporal Adversaries shall expel them : so certainly blessed shall they be then that partake of that first blessed Resurrection, *Rev. 20. 6.* when they shall be *ισάγγελοι*, like Angels of God in Heaven, as our Saviour speaks of those Children of the Resurrection, *Matth. 22. 30.* in that and many other respects ; and such of the Saints as live in the animal Life then under the Protection of Christ the great King, will be as safe as his Disciples were, of whom he said, *Of those which thou gavest me, have I lost none,* *John 17.* Yea more, his Word seems in many places to hold out that the Seed of the Righteous shall then literally

and

and lineally be blessed; yea blessedness shall then (it seems) be intailed upon them successively, to them, their Seed, and Seeds Seed for ever, as is very remarkably set down at the great Restauration of *Israel* in *Ezek. 37.* when Christ, there called by *David's* name, as his Type and Progenitor, who by a lineal descent from him shall then obtain the long-before-promised Right of *David's* Kingdom, and sit upon the Throne of *David* his Father, as the Angel told the blessed Virgin, *Lut. 1. 32.* both Kingdoms of *Israel* and *Judah*, being for ever then to be again united into one under him; that then the very Land given unto *Jacob* his Servant, out of whose Loyns immediately the Heads of all the Twelve Tribes of *Israel* were derived; and therefore it is further added, that Land where their Fathers dwell, that they also shall dwell therein; and then add a perpetuity of successive inheritance, which onely he who is the absolute Proprietor, and every way able to make it good, and to make nullities of mens perpetuities as oft as he pleaseth, He (I say) then tells them fully at this period, when *David's* Kingdom shall then be so fully restored to Christ upon the old everlasting Covenant made to their fore-fathers, (which carries all promised mercies with it) that they, their Children, and their Childrens Children shall dwell in the said promised Land for ever, ver. 25, &c. And this may further appear by the improvement of Gods promise by *Abraham's* faith *Heb. 11.* who (though he over-look'd no dram of promised mercy to any of his Seed, even in temporal respects) yet his faith, as the Apostle teaches, wrought upon the main, that one promised Seed [Christ] as he is called *Gal. 3. 16.* in whom particularly all Nations of the Earth should be blessed, which at the said time will be most fully and really accomplished, in whom he foresaw (with the others there named) the fulfilling of those promises was (then) afar off; and that by virtue of such divine and spiritual grace, all temporal good must be advanced and enjoyed: Yet his faith fixed so upon that sure Foundation of all blessings really good, which will be so derived to, and preserved for all such his said bless'd Seed then, that there will be a wonderful uninterrupted blessedness at that time continued to them. In seeing the accomplishment whereof, a great measure of *Abraham's* happiness through Christ will (then) actually consist, when he shall eminently be Heir of the World actually, by a blessed fruition thereof for a long season above 1000 years, who as the Apostle speaketh *Rom. 4. 13.* was in his life time but Heir thereof by faith onely; which yet he was then sure should not be frustrated. Much enlargement might be added to this effect if it were requisite, and many Divine Reas ons given from the Covenant to *Abraham*, and Promises repeated to his

Seed,

Seed as spiritually so invested with all the temporal blessings of the Mediators Kingdom, when God and Christ are so often said to dwell with them, and to set his Tabernacle among them, which will carry along with it both the removal of evils, & conferring all suitable good for that state. We shall onely name a few more Promises belonging to the same state, as *Isa. 61.* which whole Chapter is a long; and large prediction and promise made to that then-blessed Race, for their Fathers sakes; (as is noted by the Apostle *Rom. 11.*) yea there also by way of distinction from the Gentiles, he saith *vers. 9.* to make it more evident of what generation of men he spake, *Their seed shall be known among the Gentiles, and their Off-spring among the People;* but for what shall they be so known? It follows, *All that see them shall acknowledge them, that they are the seed which the Lord hath blessed:* The old intailed Covenant from Abraham, Isaac, and Jacob, will then be found of force, and Gods truth and faithfulness then acknowledged; wherefore the Apostle there relates that promise, *Isa. 59. 20. When the Deliverer shall come out of Sion, and shall turn away ungodliness from Jacob,* *Rom. 11. 26. So that all Israel then* (saith he) *shall be saved:* and *v. 27.* he adds the reason thereof, *For this* (saith he) *is my Covenant with them, when I shall take away their sins:* So it is the covenanted Mercy of God to that people, which is of so large extent, that when as a Foundation-mercy therein, he shall turn away ungodliness from Jacob, and so take away their sins (for onely Godliness hath the promise of this life, and also of the world to come) in that he is such a Deliverer that he will first work such spiritual deliverance in them; the other also upon that his said coming, will follow unto the utmost extent also; for all promised temporal mercies in the same Covenant contained, even as a shadow will follow the substance of the spiritual. And a like Promise of the same state of Gods Israel, is given *Isa. 66. 22.* speaking of the New Heavens and the New Earth which shall then be and remain before him, (which he spake also of creating, *Chap. 65. 17.* even for that said blessed condition) so of their posterities perpetuity in that happy estate, while that world continues: So saith he shall your Seed and your Name remaine, when wicked men shall be destroyed aforesaid, and their carcases shall then (most probably at the Armageddon Battell, as by the Context appears) be an abhorring to all flesh, *vers. ult.*

So that by what hath been said, it may appear, that though the Rest which *Jesus* brought Israel into, was by them polluted, as was said *Matt. 23.* yet he was a Type unto them of their great *Messiah*, when he shall come to them the second time without sin unto salvation, *Heb. 9.* It turning away ungodliness from Jacob, (as was said) so beginning

his Kingdom of the Mountain, *Dan. 2. 35.* and the New Jerusalem state, *Rev. 21.* which is that other Rest which *David* spake of, mentioned *Heb. 4. 7, 8.* which is that Sabbatism or Rest remaining for the people of God, vers 9. called by the Apostle *Paul*, *Rest with us, when our Lord Jesus Christ shall be revealed,* *2 Thess. 1. 7.* and all this again at his appearance and his Kingdom, *2 Tim. 4. 1.* wherein the fulness and great evidence of holy Scripture appears to these purposes, and that upon most sure foundations, if duly considered. See *Sr Rich. Finch* his book, setting forth very largely those Promises belonging to that ancient People of God.

There are many other things observab'e in the Parallel of *Moses* with *Christ*, and some others in *Jeshua's*, which I shall here also set down as follows.

First *Moses* was ordained of God to be a Deliverer of his People : So was *Christ* the great Redeemer of all Gods Chosen, &c.

Secondly, When *Moses* was new born, he was in danger of his life by the Edi& of *Pharaoh* King of *Egypt* : So *Christ* when new born, was in danger of his life by the Command of *Herod* a strange King, and forced to flee into *Egypt*.

Thirdly, As *Moses* was wonderfully preserved, and so by a gracious Providence nobly trained up to be fitted for his Office ; so was *Christ* divinely preserved from his danger, and fitted for his increasing in wisdom and stature, saith the Evangelist, and favour with God and man, *Luc. 2. 52.*

Fourthly, When *Moses* was grown up, and his Brethren were in great bondage, he sought to deliver them ; but they rejected and betrayed him, but owned him not for their Deliverer : So *Christ* coming in the fulness of time, was not received by his own people, *John 1.* but they took counsel against him, to reject and betray him ; and actually killed the Lord of Life, who came to deliver them from Death.

Fifthly, When *Moses* was thereupon removed into a far Countrey, there he had *Jethro*, Prince or Priest of *On*, a loving and wise Father, having taken his Daughter a stranger to Wife : So *Christ* after the Jews rejection and betraying of him, went into a far Countrey, as he speaketh, *Luc. 19.* to sit at the Right Hand of his heavenly Father ; and upon his own peoples rejecting of him as their God or Redeemer, *Acts 13.* he espouseth to himself the strangers of the Gentiles to be his Church or Spouse, during his former peoples estrangement from him.

Sixthly, But when the fulness of time was come, that God would make *Moses* his Peoples Deliverer, he divinely, graciously and wonderfully

fully reveals himself to him, sends him on that his Errand, furnisheth him with divine power, courage, gifts, assistance, and above all guides him by his own counsel in the management of all, how and what course he should take, or means he should use, what particular miracles he should work from time to time, and shews him what success or want of success he should have; and to *Moses* did all by Gods appointment in that whole work of bringing his People the Children of *Israel* out of *Egypt*: in which work afterwards in the Wilderness he was Gods faithful servant in all his House, *Heb. 2.* in all the time he led them in the Wilderness: So when the time was come that the Father by his Spirit had declared in his Prophets that his Son should be the Deliverer of his People, and as he had likewise typified and many ways manifested to them, he accordingly undertook that work, with that fulness of wisdom, grace, and of his Spirit and power, from the Father, and had the fulness of his love so always continued unto him, that he denied him nothing he asked, yea he had ever fully manifested his whole pleasure to him; and in him and by him all things were accordingly fulfilled to deliver his People from their sins being the bondage of their spiritual *Pharaoh*, and worse than Egyptian bondage; and will come as the great Messiah of his ancient People in special, and wonderfully save those that are beloved for their Fathers sake, with a greater deliverance from the Land of the North, than the former from *Egypt* was, *Jer. 23. 7. 8.* spiritually, temporally, eternally, &c. So *Jer. 3. 14. 18.* also *Isa. 53. 10. & 66. 14, 15. Ezek. 37.* the whole chapter, &c. which deliverance now hasteneth, &c.

Seventhly, What under *Moses* ministration *Israel* came short of obtaining, under *Joshua's* Conduct, the other Type of Christ, they soon after enjoyed; but yet only as the Lieutenant (as I may say) of that Grand Captain of the Lords Host, that appeared to him, *Josh. 5. 13, 14, 15.* from whom then he received his particular order for the besieging of *Jericho*, with encouragement therein, &c. And who by Gods divine ordering of his Lots, afterwards assigned to every Tribe their portion, called in Scripture, *The Lot of their Inheritance*: So it is from Christ the grand Captain of his Peoples salvation, not from any strength, works, or worth of their own in any respect, that they obtain any mercy or favour from God: But through the grace, power, and merit of their true *Joshua* or JESUS, always both able and willing, and ever remains present in readiness to conduct them through their Wilderness condition in this World, even when they are at the greatest stand, and who can in the most unlikely manner, and by the most contemptible means (as by *Rams-Horn Trumpets* he destroyed high-

high-walled *Jericho*) confound or destroy the greatest Enemies of his People, (as he is now consuming the great Beast and false Prophet by the prophesying of his despised sackcloth-Witnesses, *Rev. 11. 1 Thes. 2 8*) and will in his appointed time bring his Pilgrims into possession of their happy promised Rest that remains to them and all the faithful fore-fathers into the City prepared for them, with other Saints, of which God is the Maker and Builder himself, *Heb. 11. 10* as in manifold promises he hath through many Ages in his word declared; when likewise will begin his Kingdom of the Mountain, which shall fill the whole Earth, when all Nations shall serve and obey him, *Dan. 7. 27, &c.* with many other holy Scripture-Testimonies, which might here be added if it were needful.

Proceed we then to the third pair of partial Types in the New World, viz. Of *David's* Kingdom raised by God from a low beginning, to become great, like the great men of the Earth, as God speaketh of it, *2 Sam 7.* though as a man that shed much blood, in a warring condition, till God gave him peace in the end, &c. And of *Solomon's* Kingdom, that peaceful Prince, when his Subjects were said to sit under their own Vines, and under their own Fig-Trees; though by the cloudy darkness of both their falls, they were manifest to be onely Types of their most perfect Antitype.

And first of the first of them, namely of *David's* Kingdom set up by God; wherein Christ was typified in these respects:

1. As *David* was low and mean at first; *1 tok thee* (saith God to him) *from the Sheepfold,* *2 Sam 7 8.* So Christ at his first appearing in the worlds view, taking our nature, was little regarded of them, called commonly, *The Son of Joseph and Mary,* and afterwards disgracefully, *The Galilean,* from which Countrey they expected no good to come, and another while reputed him, the *Carpenters Son*; and even his own Kindred believed not on him; though especially amongst them, both before his birth, at his birth, and afterwards, glorious and radiant Beams of Divine Majesty wonderfully shone out in him, whereby God evidently manifested, and wrote as it were with a sun beam of Light (as was also plainly told) That that Child before promised and prophesied so often to come, was his own and onely Son.

2. After *David's* Kingdom began, there was at first no outward probability appearing to stand against King *Saul*; saving that *Saul* was rejected, and *David* was by Gods appointment anointed by *Samuel* for the Kingdom: But otherwise, in outward respects, *Saul* was in possession; had the present command of all his Subjects, and of all

they had in the world outwardly ; but *David* forced to flee for his life, manless, moneyless, helpless in a manner, having onely not faithless nor hopeless ; but for outward appearance of means very poor and mean. He after had men, but such as could in appearance yield him little comfort, afford him little relief ; we hear not of their Money nor Arms ; yea, it appears they were men in debt, and in decayed conditions, how should they live ? They fled to him in a Wilderness. where should they have Arms ? And had they had them, what skill were they like to have to use them ? What interest could such have in men that were considerable, saving such as might cause them to pursue them for their debts or for leaving their Masters service (as *Saul* affirmed) which must make *David*'s first estate appear to be the beginning of a very pitiful Principality. So when the usurping god of this present world, and that most tyrannous Prince of the power of the Air, was by Christ to be thrown down from his Regency, after his so long and manifold rebellion against his Creator ; and Gods anointed King which he had decreed (maugre all the vain opposition of Men and Devils) should sit upon his holy Hill of *Sion*. *Psal. 2.* yet he comes into the world in the form of a Servant, was born of a Mother a Virgin, but in a present mean condition, though inwardly glorious in holiness and grace, though lineally descended from the Loyns of King *David*, yet that was a thing little then observed or regarded by most at that time ; a Carpenter being her Husband, and the reputed Father of Christ our Saviour, as little acknowledged, 'tis probable, to be the Son of God : Therefore Christ being in our weak nature, in such a low condition, the world was incapable of discerning or conceiving how he shou'd be able to overcome that old *Beelzebub*, the Prince of the Devils, with all his Principalities, and powers of spiritual wickednesses in high places.

3. When the envy and malice of *Saul* was grown so great against *David*, that by force or fraud, by policy or treachery, or by any means possible to rid *David* out of his way, by his Daughter, by his Servants, by the *Philistines*, his Javelins, his Son *Jonathan* ; or by *Doeg*, and other bad Instruments of *Saul*'s Court ; or whoever was *David*'s Enemy, was thereupon to be owned as *Saul*'s Friend : Yet God ever preserved *David* from all his attempts, by strange and unlikely ways and means, as the sacred Story therein declares. So as soon as Christ appears in the World, Satan from a Divine Oracle of Christs birth at *Bethlehem* the City of *David*, tempts *Herod* upon that account to seek to take away his life then, as was noted, stirs up many slights of his Person, Parentage, Kindred and Countrey ; then when he appeared

red more publick; sets upon him in hunger to tempt God; from ambition of a world, to worship the Devil, &c. But still Christ overcame that strong man armed, being stronger than he, when he appeared the weakest.

4. As *David* by such weak and unlikely instruments overcame or frustrated *Saul's* assaults: So Christ by poor Fishermen subdued the World to the obedience of the Gospel, thereby making them Fishers of men, and himself to be owned as the Saviour of mankind, by those they were sent unto, conquering and to conquer in the first Seal, *Rev.* 6. and so through the following Seals till *Constantines* coming, about anno 320 all that time where in *Michael* fought with his Angels against the Dragon and his Angels, who prevailed not, *Rev.* 12 7 8. when those poor persecuted Christians then converted to the faith of Christ (that are storied to be strongly then encouraged by the Doctrine of reigning with Christ the thousand years) suffered with such unshaken faith and constant patience, and gloriously overcame that most devillish cruelty and tyranny of their bloody Persecutors in the Ten first Paganish Persecutions, till the Dragon was cast out of his Heaven to the Earth: Since which time he could not by such persecuting turn Christians into Pagans; he hath attempted by giving his Seat, Power, and Authority to the Beast, to Paganize Christianity it self, and under many devised pretexts of Piety and Devotion by means of his said Substitute in his seat and authority, to act in detestable hypocrisie, in such horrid wickednesses against God and man, that cannot appear in their true colours without some Vail of Hypocrisie cast over them: Whence it was anciently observed since that time, *Sub nomine Christi militant contra Christum*; and after, when in a more intense degree that was apparent, complaint thereof was made. not without just cause, *In nomine Domini incipit omne malum*: which how manifold it is, and by what cunning Contrivances with paganish Cruelty carried on, would require a large volume but even fitly to set down in what large volumes it is already done. And yet Christ by his poor Saints sufferings, and his despised Sackcloth-Witnesses prophesying, hath and doth, and will overcome more and more both Dragon, and Beast, and false Prophet also, by whom the other was revived, after his former deadly wound, until their last destruction come, and both are sent unto their own place, when Christ will most eminently make his Foes his Footstool, and the Kingdom of the Stone be changed into the Kingdom of the Mountain, in the next partial Type, with this of *David*, to be now considered.

And that is in *Solomon*, *David's* natural Seed, derived immediately from

from his Loyns, as promised to *David*, named by God, owned by him in a gracious manner, appearing to him twice, making him large offers, giving him unparallel'd Gifts of Wisdom and Knowledge, eminent Grace, transcendent worldly Glory, Dignity, Riches and Revenues, on the face of the earth; admired far and near, most famous for building the most glorious Temple or House of God, and other Houses, and in writing excellent Books of holy Scripture, and many other Books: But that he was but a Type of *David's* blessed Seed to come in the Kingdom of the Mountaine, may appear by his so sad declining for a time towards his elder years; yet a'ter, through grace, returned. But that he was his Type, his Name denotes, his Office, his Works, his Wisdom, his Peace, his Glory, Wealth, and Dignity, his Religion, his executing of Judgment, his Peoples Peace, Plenty, Security, under him, &c. whilst he walk'd wisely, and stood upright, do abundantly declare. And in regard we are to consider the great Charter of *David* and *Solomon's* Kingdom, in the next place, we shall here adde no more, but come to our next foundation.

○ VII. Seventhly, Which is the seventh, as being confirmed both to *David* and *Solomon* by a Divine Charter, very eminently illustrated 2 Sam. 7. 8. to the end, in that most gracious Message that God sent by *Nathan*, upon occasion of *David's* secret intent and purpose to build God an House, for which he made great provision; which though it was not in particular accepted, for some reasons afterwards specified in the sequel, yet God so approved of his pious affections of love to his Divine Majesty, and Zeal for his Glory and Worship, that thereupon he made to *David* the most blessed return of Love, and Riches of Goodness to him and his House, with the longest Entail wth it, and surest security of it, that ever was made to any meer mortal man: We may here observe, first the said Message of God, from vers. 8. to 17. concerning Gods sure mercies to *David*, in respect of his Kingdom, People, and House: Secondly. We may note *David's* improvement of each part of the Divine Message by Faith, Prayer, and thankful Acknowledgment, from vers. 17. to the end.

First. In Gods Message, vers. 8. He directs the Prophet *Nathan* to make to *David* a rehearsal of mercies past; namely, How he exalted him from a low estate, even from the Sheep-coar, from following the Sheep, to an excellent Dignity; not onely to be a Ruler in ordinary way, but that which added much to his exaltation and honour, was, he set him over his own People, even over *Israel*, chosen out of the whole World for his own Inheritance: This special trust God committed

mitted to David, to whom great Priviledges did belong, and for whom great things formerly had been done by God, upon whom his Name was called.

Secondly, Verſ. 9. He minds him how he had been with him in a ſpecial manner in a way of grace, to wit, to be for him, and againſt his Enemies; and ſo effectually as to cut them all off in his own fight, and that thereupon he had made him a great Name, as the great Men that are upon the Earth.

Thirdly, Verſ. 10. He ſets down (as in a Parentheſis) a moſt wonderful mercy promiſed to his ſaid People, long after to take place, and to be in fulfilling to the end of the world: ſaying, *I will appoint a place* (not what he had done before, or unto that time (as afterwards is explained) *for my people Iſrael, and I will plant them*; but how? *Fiſt that they may dwell in a place of their own*, (for formerly they drove out others, though but as Gods Inſtruments, yet with many failings, and then by their ſins they forfeited their own intereſt therein:) Secondly, He declares they ſhould *move no more*; which ſettlement they muſt needs be yet to come, the ſame with Ezek. 37. and many other promiſes: Thirdly, *The Children of wickedneſs ſhould nor*, in that Land which he promiſeth, *afflict them any more*, (which hath not hitherto been fulfilled) formerly ſuch Children of wickedneſs, which in their diſobedience to God they ſpared, were in judgment made Thorns in their Sides, and pricks in their Eyes, to chaſtiſe them; and other ſons of wickedneſs, by reaſon of their many provocations, greatly from time to time, before and till David's time, afflicted them, as beforetime in Egypt, and in the Wilderneſs, as the end of verſ. 10. ſeems to intend, — *as before time*.

And verſ. 11. in the beginning of it, he adds another diſtinct time of the prevailing of ſuch Sons of Wickedneſs over them: *And* (ſaith he) *as ſince the time that I commanded Judges to be over my people*: And that he might the better take notice of his own ſo good different ſtate at preſent, and from whence it came, he ſhews to him again that he himſelf had *cauſed him to reſt from all his Enemies*.

And in the end of verſ. 11. he appoints Nathan to deliver a further Meſſage of wonderful grace concerning David's own Houſe; ſaying, *Alſo the Lord tells thee* [there was his inſalible ſecurity] *that he will make thee a ſure Houſe*; which muſt needs be a ſure Houſe, when God both tells him ſo, and tells him he will make it ſo: Greater certainty could not be; Therefore rightly is this ſtiled, *The ſure Mercies of David*.

Verſ. 12. concerns Gods promiſe to be fulfilled after David's death;
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concerning his Son *Solomon*, as is applied by *Solomon* himself, 1 Kings 2.24. *The Lord* (saith he) *hath made me an House, as he promised*; which promise follows in this 12th ver e, *I will set up thy Seed after thee, which shall proceed out of thy own bowels*; and *I will establish his Kingdom*: which must be his immediate Seed. Besides, he was designed by God to build that House for Go is Name which *David* purposed, till God now declared his pleasure therein to him, to the contrary, which was accordingly executed, as *Solomon* acknowledged, as was noted before.

And ver. 13. latter part, God addes a wonderful mercy, That *Solomon* the Type of Christ, whose Kingdom in his days should be a Type of Christs Kingdom, should build that House that should prefigure the Body of Christ; till he came in the flesh and fulfilled all that was signified in and by that House and Priesthood exercised therein, whereby it seems to be signified, That that House which he built, and the Services to be upheld in it, should typifie to his People his glorious Person and work of Redemption to be wrought by him for them, where the Ark of Gods gracious Presence with his People was at that time preserved: Which Temple, though afterwards it should be destroyed for their great sins and provocations, and the Ark of Gods gracious presence be taken away from among them; yet the Temple should afterward by the wonderful power and grace of God be again re-built, as *Isaiah* fore-told, and was (as we read in *Ezra* and *Nehemiah*) accordingly fulfilled: by the former denoting the death of Christ bodily, which he suffered for his Peoples sins; and by the latter, that divinely powerful and glorious Resurrection of Christ from that death of the Body. Which said second Temple, by the divine work of God upon the Spirit of *Cyrus*, being so rebuilt, should so continue (onely after repaired and adorned by *Herod*) thenceforward many hundred years, until all things were fully accomplished by him who was before so long time, and many ways before-typified by it; at the death of whose body, the Vail of that Temple actually was rent from top to bottom, wherewith *Moses* vailed Gospel of Ceremonial Worship ceased, and upon whose Resurrection and Attention the Gospel of the Son of Mans Kingdom was speedily, and powerfully, and evidently preached by the commissioned Embassadors of Christ through the whole world; when also the Kingdom of the Stone fore-told in *Daniel* did begin, or the spiritual Throne and Kingdom of Christ was set up, and hath, and is, and will be powerfully upheld, while Christ in the Gospel rideth on conquering and to conquer, as he began under the first Seal, till he eminently, when he ceaseth to sit at his Fathers Right hand in Heaven,

ven, *Psal.* 110. 1. shall make his foes his footstool; and thenceforward gloriously and powerfully on *David's* and *Solomon's* Throne (as here promised) in the Kingdom of the Mountain, to the worlds end and la Judgment, *Dan.* 2. 35. And so the great King of the New *Jerusalem*, will undoubtedly succeed lineally from them both, in whom the House and Throne of the Kingdoms of both shall be established for ever, as in *Psal.* 45. is largely illustrated with many excellencies belonging to the glorious state of the *Messiah's* Kingdom with his Saints, his Spouse stiled the Kings Daughter, and gloriously there described and encircled with her Dowry, very divinely in a great part of that Psalm.

But *vers.* 14. 15. In regard God fore-knew *Solomon* would great'y fall by his own hainous sins, which would deserve great Judgments; even as the great *Messiah* was first to suffer and satisfie for *Solomon*, before the visible glory of his Kingdom should shine forth, and for all penitent and truly believing persons; and that therefore God fore-shews how he would fatherly chastise *Solomon*, but not take his mercie from him, as he took it from *Saul*, (which is a very evident proof that *Solomon* was saved) and secondly typifying therein that Christ should be saved in his suffering for mans sin, and overcome death by dying, in regard that Christ should personally come in the flesh to that end, which was signified by that House which was to remain then in its use; and that till then, those services to be performed in that house did denote that work of Redemption of his people which he was to accomplish at that his coming, whereby full Reconciliation should be made with God for them, and then that said House, and the services therein performed, were thereupon to cease: Therefore in *vers.* 16. the last of Gods said Message to *David* by *Nathan*, he twice confirms the perpetuity of the said Mercy, not onely to ratifie the sureness thereof, as is usual in holy Scripture, as in the four Mettle-Kingdoms, *Dan.* 2. and 7. and the four Beasts, but it seems in *vers.* 16. he first through the said Reconciliation made when he put an end to the services of the said House, whereby the influence of all promised mercies to the Saints reached in all Ages to them, sets down there over and over for *David's* comfort, this that concerned Christs *Davidical* Kingdom of the thousand years Reign with the Saints, that it should be BEFORE *DAVID*; that is, at the blessed and holy Resurrection of the Just, *Rev.* 20. 6. when *David* and *Daniel* shall stand up in their Lots; though there was a Resemblance of it, as some observe, in that *Solomon* was in the Throne before *David* died: Yet this promise is of transcendent excellency above that matter; neither did

that State last for ever, i. e. to the worlds end; which is so many times insisted upon, both from Gods Riches of Mercy towards *David*, and *David's* unexpressible gratitude (as he said vers. 20) due unto God: Wherefore he speaks in such a full comprehensive manner, vers. 16. *Thy House and thy Kingdom shall be established for ever BEFORE THEE*: and again, *Thy Throne shall be established for ever*; which is onely possible in Christ, and in him is necessary, according to that prophecy *Isa. 9. 7. That of the increase of his Government there should be no end, upon the Throne of David, to order it and to establish it with judgment and with justice from henceforth even for ever*: And the reason hereof is very remarkable: *The zeal of the Lord of Hosts will perform this*; his Truth, his Faithfulness will not lie unto *David*, for whom he hath this sure mercy to perform, to raise up his Tabernacle which was fallen, as *Acts. 15.* is explained: and as the Angel told the blessed Virgin, *Luc. 1. 23, 33. The Lord shall give unto him the Throne of his Father David*: The Scripture is so full in this point, that if mens eyes be not shut, it is obvious to be seen. And thus much of Gods message by *Nathan*.

Now from vers. 17. to the end of the Chapter, we have *David's* most grateful acceptance of the said Message, and very pious improvement of it by faith, prayer, acknowledgment and thankfulness, and well might he do so, seeing he so well understood; and so fully believed every branch by the teaching of Gods Spirit, and every particular therein contained, viz. That he should have a Kingdom, and such a Kingdom confirmed to him, and not to him alone, but to him and his People of *Israel*, and for them with his Seed; and not to his natural Seed onely, as such, coming out of his own Bowels, but as typical of a Seed and Kingdom divine and heavenly, to be given in a wonderful manner, and as he saith vers. 19. *for a long time to come*, and upon such security from God himself, who undertook to do it himself, with the greatest assurance imaginable, yea above all imagination or capacity of creatures, in such a way, under such Types, in such order, time and manifold miraculousness, that if all men and all Creatures should joyn all their Skill and Power, Wealth, Strength, and Interests, to confer a Kingdom upon a Person, by right of Covenants, Purchases, Charter, Prowess, Policy, Prudence, Conquest, Merit, or whatever they could contrive or procure to such intent, it would be but nullity instead of security, compared with this, and not worthy even to be named in the same day with it: Yea mens Kingdoms on the contrary, the greater they are, are therefore many times the more uncertain and tottering. Whereas this, in the greatest extent, should be the most stable, being

ing founded in Righteousness, which is the habitation or stability of Christs Throne, *Psal. 97. 2.* whilst the greatest combination of men and creatures to uphold by any means Kingdoms and States in unrighteousness against God and his People, do thereby the sooner bring them to their periods, and by such means oft-times more certainly ruine befalls them, as in *Nebuchadnezzars* great Monarchy, whether we look upon him personally, as that great Tree then flourishing, *Dan. 4.* but suddenly cut down, under whose Branches all Creatures (then) sheltered themselves; or lineally, which ended in his Granchild *Belshazzar*, *Dan. 5.* as that Kingdom was then the Head of Gold, in respect of the other Mettle-Kingdoms succeeding it, even so it was but of short continuance for that reason, *Dan. 5. 20, 21. 22. 23.* for some of the said short continuance: But such a title, and of so long continuance, yea such a secure perpetuity God passeth over by his Divine Charter to *David* his Seed and People here, of that his most excellent Kingdom in the world (that though in some sense it should be interrupted for a time) yet should certainly stand good in due time to them, when all merely worldly Monarchies shall be worn out, yet that should remain for ever, as often was repeated, even to the worlds end; the like assurance was never made before *David's* time, never since, of any Kingdom in the world, nor ever will be, when that universal visible Dominion shall hereafter begin to take place in the world, (as it was said of it, *Dan. 2. 28*) it never shall be destroyed in the world, but be translated into, or perfected in celestial Glory: And therefore it is no marvel that holy *David* from such Divine Illumination, and from such suitable strength of faith, doth answerably (as we hinted) receive with humble acceptance and enlarged thankfulness and acknowledgment, that blessed news thereof from God, and accordingly improve it as follows.

1. For *vers. 18.* In the first place *David* retires himself into the alone presence of his most gracious God, and in a most humble manner acknowledgeth before him his wonderful mercy and goodness to himself and his House, both past and present: *Who am I* (saith he) *O Lord God!* *And what is my House, that thou hast brought me hitherto!*

2. In *vers. 19.* He sets it forth for the time to come, further observing and explaining the long continuance thereof, not to himself alone, but to his House, upon a most true and certain perpetuity, upon the best security, in an unparallel manner; (for his words are weighty) saying, *And yet this was a small thing in thy sight, O Lord God, but thou hast spoken also of thy Servants House for a great while to come, viz. while time shall continue,* which he revolves again with a holy admiration,

tion, — *And is this the manner of Man, O LORD GOD!*

3. In vers. 20. he declares that he was at a loss for verbal expressions of due thankfulness for his mercies, but tenders his enlarged heart to Gods view, saying, *And what can David say more unto thee? For thou, Lord God, knowest thy Servant.*

4. In vers. 21. he illustrates, in his way of gratitude, the truth of Gods promise, thereeness of his mercy to him, with the greatness thereof in all respects, in all those great things which were still illustrated by their present manifestation of them unto him: — *To make (saith he) thy Servant to know them.*

5. In vers. 22, 23, 24. he farther illustrates with his own, Gods wonderful glorious and rich mercy to his people of *Israel*; first for time past, magnifying the greatness of the unparalleled mercy of God to them, extolling him above all gods, and as the onely true God, and that he had proved him self so by his works, recorded in his word, or related by his people, vers. 22. *Wherefore thou art great, O Lord, and there is none like thee, &c.*

And vers. 23. He sets forth the great honour he had procured to his people of *Israel*, by signs and wonders for them, &c. whom he redeemed out of *Egypt*, that in them he might be glorified above the heathen gods, &c.

And in vers. 24. He gratefully rehearseth his now-confirmed mercy to his people of *Israel* for perpetuity, and his Covenant renewed with them to be their God; as with *Abraham*. Gen. 17. 7, 8. so now to them by the Messiah the Son of *David*, much after the same tenure of words; even as this Message is much the same with that recorded in *1 Chron. 17. 7, 8, 9, &c.*

6. Now as to vers. 25. *David* had made his grateful acknowledgement of so transcendent a mercy to Himself, his People, and House; so now he proceeds further to improve it by faith and prayer, vers. 25, 26. And first joyntly for Himself and his House, vers. 25. *Now O Lord, establish thy word for ever concerning thy Servant, and concerning his House, and do as thou hast said.*

And then vers. 26. He adjoyns Gods Covenant with his people of *Israel*, to be their God for ever, with his continued prayer for his House, as before he himself had promised, so in Gods presence implored by prayer upon that ground; for believing the Promise, he poureth out his Prayer.

7. In vers. 27. He sets down the particular reason of this present exercise of his faith and prayer, namely, Gods present so gracious Revelation of his said wonderful mercy to him: *For (saith he) thou, O*

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Lord God, hast revealed to thy Servant, saying, I will build thee an House; therefore hath thy Servant found in his heart to pray this Prayer unto thee.

In vers. 28 he ruminates upon the former grounds of his faith, viz. First that this Promise was from that God that was the great and most glorious God of *Israel*; and secondly from the truth of all his words, found experimentally to be true; and at present applies both to his particular promise then made to himself: *Thou (saith he) art that God, and thy words be true.*

9. In the last verse he improveth his special faith in reference to the said special promise to Himself and his House, by a twofold *Amen*, or *so be it*, (as I may term them) twice running again over the same: the one seeming to refer (as before) to Christs said *Davidical Kingdom* of the thousand years, *That God would bless his Servants House, that it may continue for ever before God*: and the other to eternity, *That it might be blessed with his blessing for ever*: Or else for further enlargement of his prayer, *That it might not onely continue before him, but be blessed also with his Blessing for ever.*

And thus by so grateful acknowledgement manifested by special faith and fervent prayer, this humble, holy, kingly Prophet improved Gods so great and marvellous mercy, by the Prophet *Nathan* revealed to himself, for his House and People of *Israel* for ever. Amen.

VIII. Eighthly, *Christian Readers*, If you shall reckon with me, the eight said Types in the Old and New World, as the Fifth Foundation of Faith, and this from *Ezekiel* to be the Eighth, the number will be the same, and the strength much greater: For as the other two greater Prophets, *Isaiah* and *Jeremiah* foretold *Israel's* and *Judah's* Captivity, as also did some of the smaller; and by the same Prophets did God also, for the comfort of the faithful Jews, foretel their great Restoration: for *Isaiah's* large concerning the New *Jerusalem*, chap. 60. applied by the holy Ghost to the New *Jerusalem*, Rev. 21. And as *Jeremiah* hath many threatnings of Judgment and Captivity, so he hath many Promises of wonderful mercies, not onely concerning their Redditiō from *Babylon*, but of many more far excelling them, particularly, *That Jerusalem shall be the Throne of the Lord*, Chap. 3. 17. [See our Tract on that Text, &c.] So also *Ezekiel* that was set as a sign in in his Person had many signs in his Ministry appointed by God on special occasions; yea very much of his Prophecy was symbolical, fraught with Divine Hieroglyphicks, with sacred Figures and Types, not onely as to *Judah* and *Jerusalem's* sad Calamities, then further and further prevailing, &c. but more especially *Ezekiel*, from Chap. 36. 1, 2, 3, &c.

to the end of that Book, is in many Prophecies, Visions, Explications, large decipherings, so full concerning *Israel's* and *Judah's* mercies at their last great Restauration; that both *Daniel* and *Christ* in his *Revelation* apply, improve, and explain many things in *Ezekiel* very remarkably; so extraordinary y glorious were many of *Ezekiel's* Revelations, as in Chap. 1. & 10. much to be paralleled with *Rev. 4* setting forth a like glorious and gracious manifestation of God unto his Church through *Jesus Christ*, and by his holy Spirit, set forth by Resemblances of such Appearances, like Fire, Precious Stones, Rain-Bow, Wheels, Cherubims, Living Wights, and the like; and the *New Jerusalem* in the nine last Chapters of *Ezekiel*, which Learned Men have stiled formerly the Revelation of the Old Testament: and indeed it appears to be a Revelation of the Promises of former Prophets, and of some of his own Predictions concerning the happy estate of *Israel* and *Judah* to come, when the Tabernacle of God will be with men, *Rev. 21*. and the City which he had described shall really be *Jehovah Shamma*, because the Lord our Saviour will be personally there: And as many differences are observable in that foretold by *Ezekiel* for the comfort of the *Jews*, and that by the Apostle *John* respecting especially the Gentiles that were beheaded for the Name of *Jesus*, and resisted Antichrist, &c. And hence *Ezekiel* speaks as to a people in that State, under such dispensations as the *Jews* were used to; but the other is eminently more gloriously described I conceive for some Reasons, as in regard that part of *Christ's* Subjects and Servants that eminent'y then will serve him, as *Rev. 22. 3*. being in the natural life, first *Jews*, then Gentiles converted (being the Nations of those that are saved) will walk in the light of the other *Jerusalem*, *Rev. 21*. that came from God out of Heaven, by a Metonymie of the subject being the Spirits of just men made perfect, which *Christ* rings with him at his second coming, and upon the taking their Bodies, they become Inhabitants of the *Jerusalem* whose Maker and Builder is God, *Heb. 11. 10*. prepared for the fore-fathers, and all that without us shall not be made perfect. v. 40. or perfect in one, as our Saviour prayed, *John 17. 23*. when they shall behold *Christ's* glory, v. 24. See Tract on *Jer. 3. 17*. & other parcels, &c. And *Daniel* declares in a set order of Prophecy, first more generally, in Chap. 2. and Chap. 7. and after more particularly in Chap. 8. v. 13. to 20. with v. 26. and chap. 10. as in *Rev. 1*. *Christ's* resemblance, and chap. 11. much of the Roman Kingdom, from v. 36. as Mr. *Mede* accurately and evidently explains: and chap. 12 v. 5, 6, 7. the same in substance with *Rev. 10*. and *Daniel's* Lot notes the first Resurrection, *Rev. 20. 6*. and to the same purpose *Ezekiel* (chap. 36.) foretels largely the happy

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estate of the Jews then, to whom the Gentiles will flow in, being both in the natural life, and shews the sure foundation of that mercy, *vers. 25, 26, 27. viz. Gods sprinkling clean water upon them, and giving them a new heart, and putting his Spirit into them:* in the next Vision, chap. 37. the said Promises are confirmed by two visions and explanations plainly and distinctly set down by God himself, as in our *Word written, pag. 10, 11.* In the next Vision he shews how *Gog* their great Oppressor shall be destroyed, who is aptly there described to the life, and said to come in the latter days twice, *Ezek. 38. 8, 16. & chap. 39.* and from thence to the end of that Book deciphers in reference to the Jews their happy estate in the *Davidical Kingdom of Christ*, who being that *Jehovah*, will personally be there, as we shewed before upon many considerations, &c. So that *Ezekiel's* evidence being rightly understood, as in many of those may appear, compared with like portions of Scripture, his Testimony may well be applied as a very strong Foundation of Faith, bearing its weight with all the rest.

IX. Ninthly, Twice strongly ratified to *Daniel* two ways:

First, By Vision onely, *Dan. 2.* upon Gods revealing to him the Exposition of *Nebuchadnezzar's* Dream, *viz.* That after the four Mettle-Kingdoms were past, there should succeed the two-fold state of Christ the Son of mans Kingdom; namely,

1. The Kingdom of the Stone, *vers. 34.*
2. The Kingdom of the Mountain, *vers. 35.*

Secondly, Both by Vision and Revelation, *Chap. 7:*

1. By Vision of four Beasts, or four Kings, as *v. 17.* ruining each other, before the Kingdom of the Son of man should take place, at his coming in the Clouds of Heaven, when Dominion over all Nations shall be given to him, to the worlds end, *vers. 13, 14.*

2. By Revelation, from *vers. 16.* to the end of the Chapter, especially *vers. 17.* the four Beasts are said to be four Kings, and *vers. 27.* and as *Luc. 22. 29.* they shall be made his Delegates, yet so as all shall obey him.

Both *Daniel's* said Revelations and the several Visions either seen or recorded by him concerning Christs *Davidical Kingdom*, are not onely

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consonant to former Prophecies and Types thereof; and especially with Gods gracious Message by *Nathan*, lately insisted upon from *2 Sam. 7.* but also with all the particular Branches following to be considered in their order and nature, which manifest more and more this said so divine and glorious Scripture-Truth respecting the said Kingdom, which is the main subject of our third part, viz. the Parallel with its appendants, as thereby may be seen and considered, being of very great use rightly to understand much of holy Scripture &c. I therefore we shall here say no more thereof, but refer the Reader thereunto; onely admonishing him against two learned Errors, [for learned mens authority hath been much pleaded for them, and hath long upheld them] First of such as will have the Book of *Revelation* to begin where *Daniel* ends, as if both those Books were a continuation of the same History, &c. Secondly, Of such as make the *Selucida* and *Lagida*, which were but the broken parts of the Greek-Kingdom, to be the fourth Monarchy in *Daniel*; which the Spirit of God reckoneth no further than *Antiochus Epiphanes*, who was repulsed by the Roman Navies appearance before *Alexandria*, which Mr. *Mede* manifests to be those Ships of *Chittim*, fore-told by *Balsam*, *Numb. 24. 24.* and fulfilled then, as *Dan. 11. 30.* Unto which two, a third late mistake may be added, of them that would make the Book of *Revelations* to be an History of things much past when given, and not a Prophecy of things to come to the end of the world: Whereas contrary to all three, the Book of *Revelation* is meerly a divine mystical Comment or Exposition of that hidden part of *Daniel*, then shut up and sealed up till the time of the end, as we shewed in our preface to the Parallel, and elsewhere. So that the right understanding of *Revelation*-Prophecy must necessarily be shut out thereby to all such as retain any of those opinions. See for this also the contrary Judgment and Reasons of many learned men in our fifth convincing Argument in the *Word Written*,

X. Tenthly, Applied often by our Saviour in the Gospel, to the Kingdom of the Son of man, *Matth. 13. 41.* and the Son of mans coming in his Kingdom, *Matth. 16. 28.* And, *It is your Fathers good pleasure to give you a Kingdom*, *Luc. 12. 32.* Again, *Now is my Kingdom not from hence*, *John 18. 37.* And, *I have appointed unto you a Kingdom, as my Father hath appointed unto me*; which is the same which *Daniel* in vision saw him coming to receive, *Dan 7. 13, 14.* and was promised before to him, as the Son of *David*, *2 Sam. 7.* which was also stiled by Christ, *The Kingdom of God*, that was foretold by him should draw near at hand when *Israel's* great Redemption (so often spoken of in the Prophets) shall

shall be accomplished, and upon the beholding the signs thereof, he bids the Jews lift up their heads, because their Redemption then draws near, (as is very evident from *Luc. 21. 31.*) of which our Saviour spake in a Parable, *Luc. 21. 11, 12, 24, 27.* the time whereof is explained in the order of accomplishment, *Rev. 11. 15.* as is easily discernable to such as are acquainted with the Series of that Book; which said *Davidical Kingdom of the Son of man* shall begin in the world, as *Daniel* declares, *Chap. 7. 13, 14.* at his coming in the Clouds of Heaven, which Christ himself also further illustrates, shewing it shall be with his own Glory, and of the Fathers, and of his holy Angels, *Luc 9. 26.* when ten thousand times ten thousand shall minister to him, and stand before him, *Dan. 7. 10.* when the Judgment is set to destroy the Beast, and give his Body to the burning flame, *vers. 11.* All which Texts of holy Scripture will be fulfilled above a thousand years before the Resurrection of wicked men to the general Judgment, as is most evident from the series and order of things set down both by *Daniel*, and more fully explained in the Book of *Revelation* especially in the twentieth Chapter the most clear Table of these last times and order of things to be done in them, for which purpose also consider the feresaid *Parallel.*

XI. Eleventhly. Being also so Expounded by the Apostle *Paul*, and others of the Apostles; concerning which Doctrine, first the Apostle *Paul* delivereth many things by way of explication thereof, we shall touch upon some of them briefly.

First, When he comforts the troubled Saints, that they shall have Rest with him and other Apostles and Saints, whilst Christ will render tribulation to such as troubled them, he sets down that time to be when the Lord Jesus shall be revealed with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ, &c. *2 Thes. 1. 7, 8, 9.* and in *Chap. 2. 8.* he declares further from *Dan. 7.* that Mother-Text, (as Mr. Mede expressly files it) of all such Scriptures in the New Testament, That Christ will particularly destroy that man of Sin at the same appearance of his coming or presence, when the body of the same Beast, as was said, shall be given to the burning flame, as *Dan. 7. 11.* which he also farther deciphereth by his Appearance and Kingdom, *2 Tim 4. 1.* as also was by *Daniel* seen in vision, &c.

Again, He further informs us strongly, That Christ must reign till he hath put all his Enemies under his feet, *1 Cor. 15. 25.* Now when he most eminently begins to do this, his said Reign begins, for till then he sits at the Fathers right hand, yea and sits there expecting till that

time come, (as the same Apost'le manifestly declares, *Heb 10.12, 13.*) and at that time the Beast is expressly said to be cast into the lake of fire burning with brimston, after the language of that most sacred Prophecy. And to make his Exposition yet more clear and forcible, he further teacheth, That the last Enemy that shall be destroyed in the said Reign of Christ, shall be Death; viz. Bodily Death, that separates Soul and Body; not the death of Soul and Body, for that thereupon will begin most to reign, and to reign over the Damned eternally: but the other, namely the death of the Body, shall be destroyed and cast into the lake burning with fire and brimstone, that is, in its capacity, and after the language of Gods Spirit in that Book, the very being of it, as the general Destroyer of humane Nature in this life, will be taken away, when no such matter will remain for it to work upon; when all Saints are rapt up to meet Christ in the air in a moment, and wicked men stand in their state to be judged, the present being of Humane Nature, separable of Soul and Body, will be utterly abolished: Now this said destruction of bodily Death, that last Enemy, will not be effected till above a thousand years after the coming of the Son of man in the Clouds of Heaven, as was said, and after the said casting of the Beast and false Prophet into the said lake burning with brimstone, as is very evident from *Rev. 19.20.* compared with the order of the said Table of the Times, in Chap. 20. to vers. 14. where Death and Hell are also said to be cast into the lake of fire, that is, Death and the Grave in the said sence, have no more use, or matter to work upon, and by consequence no more being in the world. And who so faithfully and seriously endeavours rightly to weigh and consider these things without partiality or prepossession (which at first may seem an hard thing for some sorts of men to perform) yet upon such endeavour, with humble seeking unto God for direction in these truths, and faithful and patient waiting upon him in the use of pertinent means, I doubt not but in Gods good time they may be well satisfied from his Word and good Spirit of Grace in the reality and truth of the substance of them: for which purpose I conceive it not needful here to say more for information or conviction (which is mainly my business) and for particular application hereof, it will be obvious to all knowing and pious Christians, which I am forced to leave to themselves at present, for brevity-sake, (publishing by Press having long been to me a difficult task) and when a Doctrinal Foundation in this case is once surely laid, application of these, with some points of such nature, will in some respects be made *à fortiori*, as from an additional consideration, but yet a very weighty and moving consideration (if particularities therein

therein to be considered in their several kinds and natures, be duly improved by Scripture-guidance) and the holy Spirit of Gods gracious assistance, the infallible means of being rightly guided into all needful profitable Divine Truth, as all holy Scripture-Truths are, and these in particular (though too much over-look'd and slighted by some) though the great things of God, and an excellent and glorious part of the Gospel of Christ, a rich and long inheritance of the Saints, yea (as we noted) the highest form of God-glorifying Creatures (then) viz. Saints and Angels, to fit them wonderfully above all other means in the preceding six thousand years, to glorifie him more excellently for ever and ever. We shall but even mention some like evidences from the other Apostles, *Peter, James and John*, the Witnesses at Christs Transfiguration, who then joyntly saw that representation of Christs glory at his coming in his Kingdom, (for he calls that his coming in that sence, *Matth. 16. 28. Mark 9. 1.*) when those eminent glorified Saints and Prophets, *Moses and Elias*, appeared talking with him: First, *Peter* sets forth the beginning of that state by the *Restitution of all things*, and the times of refreshment from the presence of the Lord, *Acts 3. 19 20, 21.* and as witnessed by all the holy Prophets of God since the World began. And the Apostle *James* files it from the Prophet *Amos 9. 11. The raising of the Tabernacle of David that was fallen down*, with some explication of the said Prophecy, *Acts 15. 16, 17.* Also the Evangelist *John* makes a relation of Christs Kingdom not being of this world, proving it not so to be, in regard his Servants did not fight that he should not then be delivered to the Jews; Now therefore (saith he) *my Kingdom is not from hence*, *John 8. 36, 37.* I might adde *Jude's* old Tradition, turned by him into sacred Scripture, *v. 13, 14.* but that was spoken of before particularly.

. XII. Twelfthly, Come we now to the twelfth and last Foundation of our Faith, named in our general Title-page, and that is from the most full and strongly evidenced Revelation, in that many ways most excellent part of the holy Scripture given by Christ to his beloved Disciple *John*, concerning the ending of the fourth Monarchy, at the Beasts destruction, Chap. 18. 11. to the end, and the beginning and continuance of Christs Kingdom or Reign with his Saints succeeding it, Chap. 20. 4. thereby very evidently explaining by his best authority what *Daniel* saw and said more darkly and briefly before, both of them being Gods beloved Witnesses of the same Divine Truth; but Christs by his beloved Disciple *John*, is the true and infallible Comment of the other: Which said last Visions, Chap. 19. 11. and Chap 20, 21, 22. now

are hastening in order of accomplishment (as we said) to take place, (as upon many considerations may appear probable) when that heavenly General of all Gods Hosts (whose Name is, **THE WORD OF GOD**, (as he is there stiled) **JESUS CHRIST** the Great Messiah and Deliverer of his People, **THE KING OF KINGS AND LORD OF LORDS**, *vers. 16.* will then come the second time with our sin unto salvation, *Heb. 9 ult.* for them: not onely as in the Kingdom of the Stone, spiritually and divinely to save their Souls from the hands of their spiritual Enemies, which he fulfilled at his first coming, and hath improved and carried on ever since, in their suffering condition, and will do whilst that Kingdom of Patience shall endure; but when he will work an outward visible temporal salvation, with the spiritual, for all his people, from all their Enemies, to serve him without fear of them, in righteousness and holiness before him, all the days of their lives, *Luc. 1. 75.* (which with the context hath been but in a small measure yet fulfilled, in the aptest sence, in comparison of what it will in several respects then be) for then will be the great Vintage or Harvest of Believers, which is to come in unto Christ in the said thousand years reign, when *Isa. 53.* chiefly shall (it seems) take place, that he shall see his seed and the pleasure of the Lord shall prosper in his hand, in the prolonging of his days, even in all that time, as also he speaks *Chap. 9. 10.* wherein he shall sit upon the Throne of David, and upon his Kingdom (mark that expression) to order it; that is, *David's Kingdom*: for what end? namely, in such a way as to establish it, namely, by Justice and Judgment: and the Psalmist excellently speaketh thereof particularly, *Justice and Judgment shall be the habitation* (or establishment, or stability) *of thy Throne*, *Psal. 89. 14.* and especially *Psal. 97. 2.* which particularly sets down the beginning of Christs Kingdom, so explained *Heb. 1. 8.* for Kingdoms are so to be established, (saith the wisest Solomon, *Prov. 16. 12.* *The Throne is established by Righteousness, & 25 5.*) the contrary whereunto being acted by the ten Kings that give their power to the Beast, with others at the last, will bring destruction both upon him and them together, *Rev. 19. 18, 19, 20.* like as some of them before that time had bewailed the burning of the Whore of Babylon with their *Alas, alas*, *Chap. 18. 9 10* But Christ being that Great King that [with an *Ecce*] is foretold shall eminently rule in Righteousness, *7er. 23. 5, 6.* Therefore he will so establish his *Davidical Throne* (as was said) in Righteousness and Judgment, the sure establishment thereof: For all their great temporal Promises then (as we shewed before) shall appear to be founded upon their spiritual endowments of Grace, when God will circumcise their hearts, and the hearts

of their Seed, *Deut.* 30. v. 1. to 11. because *Israel* then shall be a most holy people, therefore they shall be a most happy People; their Dominion then will be founded in grace; and thereby preserved also for ever, as God promised in that eminent Text 2 *Sam.* 7. and all their outward mercies will appear then to be derived to, and preserved for them and their Seed, from that spiritual Covenant with *Abraham*, and know that one Seed Christ and from their interest therein, from whence the temporal will flow in unto them, according to their large measure of grace and sanctification. But at the fulfilling of that said Vision, *Rev.* 19. 11. when that Great General with his holy and celestial Army shall overcome and utterly destroy the Beast and false Prophet, thereupon will ensue Satans binding, and that securely, for 1000 years, that he may not deceive the Nations any more, till the said thousand years be fulfilled, &c. Chap. 20. which also will be contemporaneous with Christs Reign with his Saints on earth, the same thousand years, which is Christs *Davidical* Kingdom, of which God gave such assurance to *David* that it should continue for ever, to the end of the world in the said 2 *Sam.* 7. From which ground, with others all such as have but a small measure of *David's* faith thereof, may by the due reading, improving, and the right and serious considering of his security therein, (through Gods mercy) be sufficiently satisfied in it. And in very deed, so much hath by many learned persons been written to this purpose, and preached upon this Text, *Rev.* 20. 4, 5, &c. that I judge it needless to adde any more here upon that account: Onely observe how *Daniel* and the *Revelation* agree in our Parallel of the Ruine of the Roman Empire, (which is now hastening under the last head thereof) when Christs said Reign will begin: Whose abominable wickedness, veiled under such hypocritical pretences of piety and charity, varnished over with a seeming colourable antiquity, propt up by the Popes so long falsified infallibility, under which and other false Vizards, whilst the said Pope with his Complices pretend most zeal for Christs Religion and Souls Salvation, even then they really fight most against the one, and really seek to destroy the other, (as woful experience hath long manifested) one the one part undermining the Truth, making void the Ordinances and Institutions of Christ, by adding to them, or taking from them, pollute his Worship, dishonour his Gospel, and cause his Religion to be reproached, and his Name blasphemed, amongst prophane Paganish and Barbarous Nations, that know him not: And on the other part, by their many Crimes and Cruelties to ensnare, torment and persecute poor ignorant Souls, or others that fall into their Nets, or by their tyrannous Practices, (the mysterious iniquity whereof will be revealed

revealed when their Inquisitors shall come to be anatomized) whereby they have earnestly laboured to force them to yield to their evil designs, Yea how have they violently for many hundreds of years past killed the Saints? How many most barbarous massacres and bloody persecutions have they acted in against those meek Lambs of that (now alive, yet once was) slain Lamb of God Christ Jesus, who shortly to their terror shall appear to be the Lion of the Tribe of *Judah*, *Rev. 5. 5.* when they have filled up their measure, which they have ever been doing from the time the great red Dragon gave unto that multi-form'd Beast his Seat, with great power and authority to act therein for his forty two months, *Rev. 13. 1, 6 7.* which he hath accordingly improved, as both History and Experience hath abundantly (though sadly) discovered; and will do so more and more to his power, (which is the heavy spiritual Judgment of that man of Sin, and therefore more heavy, because so senseless of it) even until his time shall be no longer, *Rev. 10. 6 7.* as the Angel (probably Christ) forewarns that strange Creature, and when it will be: And doth not the height of those prodigious impieties and prevailing abominations too too conspicuous in that whole Antichristian Body, and every Limb thereof, in the sight of all observant persons and people appear evidently to hasten the destruction thereof; together with that said Beast, who as *Daniel* also foresaw should be then slain, and his body given to the burning flame, *chap. 7. 11.* Of which Prophecy and Vision this glorious appearance made by Christ of his next coming, *chap. 19. 11.* is a clear comment and decyphered completion shortly to take place (as we have reason to expect, and also to be fully accomplished accordingly.

And then likewise together with *Babylons* ruine will happily hasten the raising up of *Sion*. And upon Antichrists destruction will certainly succeed Christs said so wonderful exaltation in in the world, in that his Divine and Kingly visible Glory and Majesty then to be manifest, namely to be the Prince of the Kings of the earth (as *Rev. 1. 5.* though formerly rejected by such many times) and that in the sight of men, angels, and all creatures, *Rev. 5. 9, 10, 11, 12, 13.* who shall then bow the knee and acknowledge him to be the Lord, *Phil. 2. 9.* for which at present the whole creation most heavily groaneth, *Rom. 8. 22, 23.* When that blessed new *Jerusalem* state shall appear, which then will be replenished with its holy and happy new raised Inhabitants, with all that blessed communion of doubly saved Saints and holy Angels in such great and innumerable multitudes, which said Angels as in heaven before they were wont to rejoyce in sinners conversion, and even to be serviceable therein, so will

will they then much more rejoyce in such happy communion of such multitudes of saved Saints, Jews and Gentiles then to come in, and of the perfectly holy communion of the before deceased Saints, but then invested (happily) with their new raised bodies by the same power of Christ, whereby then he will perfectly subdue all things (in their due order) unto himself (as the Apostle Paul instructs us, *Phil. 3. ult.*) Then shall they be *Isangeloi*, as our Saviour speaks, like to the Angels of God (before) in heaven, when the said *Hiero-metropolis*, or holy mother City, as the Prophet *Esay* foretold, *will arise and shine because her light is come, and the glory of the Lord is risen upon her*, *ch. 60. ver. 1.* as in those large and various descriptions of the manifold excellency of that City, both in former and following chapters are set down, as also in many other portions of holy Scripture may be observed: Some of which are applied, *Rev. 21.* to that City particularly (as we noted) whereby the Spirit God teacheth us evidently their proper meaning and literal sense, *viz.* respecting the happy estate of that great and holy New *Jerusalem*, whose beauty and glory; and blessedness on earth would require a large volume aptly to display, in what from Scripture grounds might to that purpose be evidenced, respecting the same, and yet many things more than what now we can attain to, may be groundedly expected. For that time when the Temple of God shall be opened in heaven, and men shall see in his Temple the Ark of his Testament, *Rev. 11. 19.* and the light of the Moon shall be as the light of the Sun, and the light of one day shall be sevenfold as the light of seven daies, as is foretold thereof, *Es. 30. 26.* many mysteries of Christ and his Religion, of his works of Creation, Redemption and Providence, and many mysteries now in the varieties of the creatures (many ways till then little understood as is probable) when the Lord shall be unto that City her everlasting light, and her God her glory, *Isa. 60. 19.* And the earth shall be filled with the knowledge of the glory of the Lord, as the Waters cover the Sea, *Hab. 2. 14.* It will then be a filling of the Earth with knowledge, and that of the glory of the Lord, and in such measure as shall be to the uttermost capacity of it, as the Sea, ready to overflow where it hath any passage, and would cover every place with its waters; so in that time there will be a knowledge of all then knowable, as we may say. Besides those Excellencies set down to be before, in, and after the thousand years of Christs said Reign (as in our first convincing Argument in the *Word Written* are to be seen) concerning which a Body of Divinity respecting that world might usefully be written from Scripture warrant, from all which as from an excellent School reserved for the highest form of those

those than so excellent God glorifying Creatures, raised Saints and Angels, with others, when all things by Christ shall then be made new, as Rev. 21 5. I doubt not but abundant matter of everlasting praise will strongly for that state enforce the same, yet with the greatest willingness and complacency, upon all such or the like advantages. Whereupon these afterwards everlasting Hallelujahs will most amply and perpetually be sung to the Trin-Una Deity of Father, Son, and ho'y Ghost, eternally most blessed holy and glorious, by men and Angels (as was said) for ever and ever, Amen.

*To Glory's God all Glory's due for aye:
To him alone this Due let all such pay.*

A M E N.

F I N I S.

